

THE
PRINCIPAL
ACTS
OF THE
General Assembly
OF THE
CHURCH
OF
SCOTLAND,

Conveened at *Edinburgh*, the 16th Day of *October* 1690.

Collected and Extracted from the Records of the said Assembly,
By the Clerk thereof.

EDINBURGH,

Printed by *George Mosman*, Printer to the CHURCH of Scotland
and Her ASSEMBLIES, *Anno Domini* MDCXCI.
And Re-printed at *London* for *Nathanael Ranew*, at the King's-
Arms in *St. Paul's Church-yard*, 1692.

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Holden and begun at *Edinburgh* the 16th of *October* 1690.
And ending the 13th day of *November* next thereafter.

In The Meeting of the General Assembly, and the Recording
of their Majesties Commission, to *John Lord Carmichael*,
for Representing their Majesties therein.

Edinburgh 16 of *October* 1690. *Post Meridiem*. Sess. 1.

THis day, being a day of Solemn Fasting and Humiliati-
on, the General Assembly, of the Ministers and Elders
of this Church, did after Sermons (in the Forenoon
by *Mr. Gabriel Cunningham* Moderator of the last Gene-
ral Meeting, and in the Afternoon by *Mr. Patrick Symson* Mode-
rator of the Preceding General Meeting) Conven in the Assem-
bly-House at *Edinburgh*, according to the Indiction of an Act of
the

the Current Parliament, dated the 7th of June last, and Directions given by the late General Meeting of the Ministers and Elders of this Church: And after Prayer, there was produced to them, by an Noble Lord *John Lord Carmichael*, their Majesties Commission, for his being their Majesties High Commissioner and Representative to this General Assembly, dated at *Kensington*, the 10th day of *October 1690*. Which was with all due respect publicly read: And *Mr. Gabriel Cuninghame*, Moderator for the time, did in the Assemblies Name, Represent to his Grace, how great a Mercy it was to this Church and Kingdom, that their Majesties had countenanced this Assembly with their Authority, and honoured it with a Representative of their Royal Persons: And the Assemblies great satisfaction, with their Majesties choice of a Person so well qualified, and so acceptable to this Assembly, to represent their Majesties therein. To whom his Grace was pleased to give this return. That it was his firm Resolution, in the Capacity wherein their Majesties had now put him, to lay out himself for their Majesties Service, and the good of the Church. The Assembly appointed the said Commission to be recorded in their Books, *Ad futurum rei Memoriam*. The Tenour whereof follows.

GUELPHMUS & MARTA, Dei Gratia, Magnæ Britannia, Franciæ & Hiberniæ, Rex & Regina, Fideique Defensores, Omnibus probis Hominibus, ad quos præsentem Literæ Nostræ pervenerint, Salutem. Quandoquidem per actum, in secunda Sessione Currentis hujus nostri Parliamenti, Expeditum, De stabiliendo Ecclesiæ Regimine, in antiquiori hoc nostro Scotiæ Regno; Primum Ecclesiæ illius Generalem Convantum, *Edinburgi*, Tertio die Jovis, Mensis *Octobris* Instantis, teneri Ordinavimus. Nos autem (Rebus magni Momenti alio vocantibus) In dicto Convantu interesse nequimus: Abunde vero Cupide, ut Idem Generalis Convantum, ad Religionem veram Reformatam melius firmandam, Pietatem & Sanctitatem propagandam, Pacem itaque & Unitatem, in dicta Ecclesiæ, & hoc nostro antiquiore Regno acquirendum; methodo debita & Regulari, observetur: Cumque Testimonius per plurimis & probatis, nobis abunde satisfactum sit, de præclaris animi dotibus & fide eximia, fidelissimi & dilectissimi nostri Consilarii, *Joannis Domini Carmichael*, quibus ad summæ fiduciæ Munus infra expressum, debite & exacte obeundum

General Assembly at Edinburgh, 1690.

obeundum & excerendum, usque quaque est adaptatus: Noveritis igitur nos Nominasse & Constituisse, sicuti per hasce nostras Patentes Literas, Nominamus & Constitimus ~~Eundem~~ *Joannem* Dominum *Carmichael*, Supremum nostrum Commissionarium, quoad effectum infra expressum: Damus pariter & concedimus illi, sacram Nostram Personam & Autoritatem Regiam Repræsentandi, ac pro nobis præsentiam faciendi, locumque nostrum in subsequenti Generali Conventu, tanquam Commissionario nostro, in hunc effectum specialiter Constituto, tenendi: Omniaque alia ad Imperium & Munus Commissionarii, pro Generali Ecclesiæ Conventu peragendi, tam plene, adeoque libere, in quovis Respectu, quam quilibet alius ejusdem Muneris & Characteris, fecerat, seu quovis tempore retroactio facere poterat, atque adeo sicuti Nosmet ipsi personaliter præsentem possemus, Plenissimam & amplissimam Nostram Protestatem & Commissionem. Quæquidem omnia & singula, a dicto *Joanne Domino Carmichael*, in hac nostra Commissionem prosequenda, legitime facienda, Nos firmiter approbamus, Rata habemus, & habituri sumus. Omnibus & singulis insuper antedicti Conventus, & Ecclesiæ Pastoribus & Presbyteris, ac Cæteris quibuscumque hujus Nostri Regni Subditis, cujuscumque ordinis seu conditionis, ut eundem *Joannem Dominum Carmichael*, tanquam Supremum Nostrum Commissionarium, quoad effectum & modum supra mentionatum, agnoscant, colant, & dicto ipsius audientes se præbeant, stricte Mandamus & Imperamus. Et denique hanc Nostram Commissionem, a die quo Magnum hujus Regni Nostri Sigillum, Præsentibus est appensum, ac durante Primâ dicti Generalis Conventus Sessione, aut usque donec hac Nostra Commissio per nos Revocetur, Continuare Declaravimus, ac per Præsentes Declaramus. In cujus rei Testimonium, Præsentibus Magnum Sigillum Nostrum appendi Mandavimus, apud Aulam Nostram de *Kensington*, decimo die mensis *Octobris*, Anno Domini 1690. Regnique nostri, Anno secundo.

Per signaturam manu S. D. N. Regis supra Signatam.
(locus sigilli appensi)

IN DORSO:

*Sealed at Edinburgh the
16th of October 1690.
Alex. Inglis.*

*Written to the Great Seal, and Re-
gistrat the 16th day of October
1690. Dun. Ronald Dpt.*

His

II. His MAJESTY'S Gracious Letter to the Assembly.

Edinburgh 17 October 1690. *Ante Meridiem*. Sess. 2.

This Session, His Majesty's Gracious Letter Direct to this General Assembly, was publickly Read and Heard with great respect; and appointed to be Recorded in the Books of the Assembly: The Tenour whereof follows.

WILLIAM R.

Reverend, Trusty and Well-Beloved.

OUR Concern for the Good of Our Ancient Kingdom, hath been such, That We have left nothing undone that might contribute to the making of it happy: And therefore having been informed, that Differences as to the Government of the Church, have caused greatest Confusions in that Nation; We did willingly concur with our Parliament, in Enacting such a Frame of it, as was judged to be most agreeable to the Inclinations of Our good Subjects: To which as We have had a particular Regard, in countenancing this Assembly, with Our Authority, and a Representative of Our Royal Person: So We expect, that your Management shall be such, as We shall have no reason to repent of what We have done. A calm and peaceable Procedure, will be no less pleasing to Us, than it becometh you. We never could be of the Mind, that Violence was suited to the advancing of true Religion: Nor do We intend, that Our Authority shall ever be a Tool, to the irregular Passions of any Party. Moderation is what Religion enjoins, Neighbouring Churches expect from you, and We recommend to you. And We assure you of Our constant Favour and Protection in your following of these Methods, which shall be for the real Advantage of True Piety,
and

and the Peace of Our Kingdom. Given under Our Royal Hand, at Our Court at Kensington, the 10th Day of October, 1690.

By His Majesty's Command,
MELVILL.

Direct,
For the Reverend, Trusty and Well-Beloved, Ministers and Elders, met in the General Assembly of the Church of Scotland, at Edinburgh.

III. The Assembly's Answer to His Majesty's Gracious Letter.

Edinburgh 18th, October 1690. *Post Meridiem*. Sess. 4.

May it please Your Majesty,

Your Gracious Letter, direct to the Ministers and Elders met here, in the General Assembly of the Church of Scotland; was Read and Heard among Us, with all Joy and Thankfulness, that the Rising and Shining again of the Royal Favour, upon this long afflicted and distressed Church, could possibly Inspire: For as Your Majesty's Concern for the Good of this Your Ancient Kingdom, hath indeed been such, as nothing can impair the happy State whereunto You have restored it, save the want of the due sense and understanding of so great a Mercy: So We do most heartily acknowledg, that through Your Majesty's Care and Kindness, the Church of Christ therein, doth equally partake of the same Blessing. It was the sad Confusions, that differences as to the Government of the Church, had caused in this Nation, that according to Your Majesty's first Declaration for our Relief, moved our Gracious God to raise up and prosper You, to be our Glorious Deliverer for effectuating the Re-establishment that we now enjoy: So that we are perswaded, that it is not more agreeable

to the Inclinations and conscientious Perswasions of all within this Kingdom, who are best affected to Your Majesty's Person and Government, than it is acceptable to God, and will be Your Majesty's perpetual Peace and Satisfaction. Nor are we less sensible of the particular Regard Your Majesty professeth towards us on this occasion, in countenancing this Assembly with Your Authority, and a Representative of Your Royal Person; for which we most humbly acknowledg Your Gracious Favour; especially that it hath pleased Your Majesty to fix Your Choice upon a Person so well qualified, and so acceptable to Us. And now, *Great Sir*, after so many and so great Mercies and Favours, received from God and Your Majesty, we hope we may with Confidence assure You, that our Management shall be such as Your Majesty hath so just reason to expect, and shall never give You cause to repent of what You have done for us. The God of Love, the Prince of Peace, with all the Providences that have gone over us, and Circumstances that we are under, as well as Your Majesty's most obliging Pleasure, require of us a calm and peaceable Procedure. And if after the Violence for Conscience sake, that we have suffered, and so much detested, and these grievous Abuses of Authority in the late Reigns, whereby through some Mens irregular Passions, we have so sadly sinned; We our selves should lapse unto the same Errors, we should certainly prove the most Unjust towards God, Foolish towards our Selves, and Ungrate towards Your Majesty, of all Men on Earth. Great Revolutions of this nature, must be attended with Occasions of Complaint: And even the worst of Men, are ready to cry out of Wrong, for their justest Deservings. But as Your Majesty knows these things too well to give us the least Apprehension of any Impressions evil Report can make; so we assure Your Majesty, as in the Presence of God, and in expectation of his dreadful Appearance, that we shall study that Moderation which Your Majesty recommends, as being convinced that it is the Duty that Religion enjoins, and Neighbouring Churches do most justly expect from us: Desiring in all things, to approve our selves unto God, as the true Disciples of Jesus Christ, who, though most zealous against all Corruptions in his Church, was most Gentle towards the Persons of Men: And to maintain, as much as in us lies, Peace and Concord with all the Reformed Churches:

As

As likewise to comply in all obsequious Duty, with all that Your Majesty enjoins, for the real Advantage of true Piety, and the Peace of all Your Kingdoms: heartily wishing that God who hath graciously brought back Your Majesties Person in Safety, from Your late, no less generous than dangerous, Expedition, for his Cause and Truth, with joyful Success, may still preserve Your Majesty, and our most gracious Queen; granting You long Life, Health and Prosperity; and may establish Your Throne, and bless Your Government, to the Glory of His Great Name, the Good of all his Churches, and the Welfare of all Your People: Which shall ever be the earnest Prayer of,

May it please Your Majesty,

Your Majesties most Faithful,

most Obedient

and most humble Subjects,

Signed in our Presence, in our Name, and at our Appointment, by

HU. KENNEDIE Moderator.

IV. Appointment of a Diet to be kept by the Assembly for Prayer.

Eadem Sessione.

THE General Assembly appoints Monday next, betwixt eight and twelve a Clock in the Forenoon, to be set apart for Prayer, by the Members of this Assembly: And recommends to all the Members, to meet in the Assembly-House for that End, at eight a Clock in the Morning.

V. The Proceedings of the Assembly, anent Mr. Thomas Lining and others.

Edinburgh, 25th October, 1690. *Ante Meridiem*. Sess. 9.

THE General Assembly having received a Report from the Committee of Overtures, anent two Papers given in to the said Committee, and subscribed by Mr. *Thomas Lining*, Mr. *Alexander Shields*, and Mr. *William Boyd*, who had followed some Courses contrary to the Order of this Church; whereby, " The said Committee out of their ardent Desire of Union in the " Church, recommend to the Assembly the reading of the shorter " of these two Papers; in which the fore-named Persons oblige " themselves, after the exhibiting of the larger Paper (which they " offer, as they profess, for the Exoneration of their Consci- " ences) and laying it down at the Assemblies Feet, to be disposed " upon as the Assembly should think fit: That they shall in all re- " quired Submission, subject themselves, their Lives and Doctrine, " to the Cognizance of the respective Judicatories of this Church, " and equally to oppose Schism and Defection, in any Capacity " that they should be capable of. But the said Committee judgeth " the reading of the larger of the said two Papers, in full Assem- " bly, to be inconvenient: In regard, That though there be several good things in it, yet the same doth also contain several per- " emptory and gross Mistakes, unseasonable and impracticable " Proposals, and uncharitable and injurious Reflections, tending " rather to kindle Contentions, than to compose Divisions: Ne- " vertheless the said Committee gives it as their Opinion, That " the foresaid Offer of the above-named Persons their Subjection " and Obedience to the Authority of this Church, in her respec- " tive Judicatories, contained in the said shorter Paper, should be " entertained and accepted of by the Assembly, and they received " into Communion with this Church, according to their several " Capacities.

Likeas the above-named Persons having compeared in Presence of the Assembly, and judicially owned and adhered unto their said shorter Paper: And the Assembly having heard the above-written Report

Report of the Committee of Overtures concerning both the said Papers, as also the said shorter Paper read in their Presence: The General Assembly, after mature Deliberation, did unanimously, and without a contrary Vote, approve the above-written Report and Opinion of the Committee of Overtures, in the hail Heads thereof. Which being intimate to the fore-named Persons, they acquiesced thereto. Upon all which the following Act was made.

ACT anent Mr. Thomas Lining and others.

WHereas Mr. *Thomas Lining*, Mr. *Alexander Shields*, and Mr. *William Boyd*, have presented to this Assembly two Papers; One containing the Expressions of their Purpose and Promise, of being subject to the Authority of this Church, as formerly constituted, and now restored, in its several Judicatories: The other offered for the Exoneration of their Consciences: Which Paper containing their Submission and Subjection, did, after the Exhibition of the other to the Assembly, become binding upon them, according to the Promise therein made. Likeas, after that other and longer Paper had been read before the Committee of Overtures, it was exhibite to and received by the Assembly; together with the Reasons from the said Committee, why it should not be publickly read in full Assembly. Which Reasons being duly considered, and the said other Paper of Submission and Subjection publickly read, and judicially owned by the fore-named Persons, in Presence of the Assembly: The Assembly did conclude by one single Vote, that the foresaid longer Paper should not be read: And that the abovenamed Persons should be received into the Fellowship of this Church, on the Terms of Submission and Subjection contained in the shorter Paper: And after passing of the said Vote; and that they were gravely admonished by the Moderator to walk orderly in time coming, in Opposition to all Schism and Division: It was declared to them, by the Moderator, in the Name of the Assembly, That the Assembly did receive them into the Fellowship of this Church, to enjoy the Priviledges thereof, and perform the Duties therein, whereof they are or shall be found capable. Whereupon, and at their Desire, it was ordained that this Act should be made;

made; and an Extract thereof given to them in good Form. Follows the Tenour of the said shorter Paper.

To the Moderator and remanent Members of the General Assembly of the Church of Scotland.

Right Reverend and Honourable;

“ WITH the greatest Earnestness of Longing we have de-
 “ fired, and yet with a Patience, perhaps to Excess, we
 “ have waited for an Opportunity, to bring our unhappy
 “ Differences (of which all Parties concerned are weary) to a hap-
 “ py and holy Close: And for this End to have Access to apply
 “ our selves to a full and free General Assembly of this Church,
 “ invested with Authority and Power, *in foro divino & humano*, to
 “ determine and cognosce upon them. The want of which, an
 “ Assembly constitute in that Vigour, to which, through the Mer-
 “ cy of God, this venerable National Synod hath arrived, hath
 “ been the greatest Let and Impediment of our composing these
 “ Differences, in a way, wherein not only we, but all of the same
 “ Sentiments would acquiesce. Now having obtained this much
 “ longed and long-prayed-for Priviledg; We cannot forbear any
 “ longer, humbly to accost and address this venerable Assembly,
 “ with a free and ingenuous Representation of our Minds and De-
 “ sires. The Scope of which is, to represent these things, which
 “ have been most stumbling to us, for the Exoneration of our
 “ Consciences; and to declare our Design, after we have exhib-
 “ ited our Testimony against these Courses, which we understand
 “ to have been Corruptions and Defections in this Church, and
 “ laid it down at the Assemblies Feet, to be disposed of, as their
 “ Wisdoms shall think fit: That we shall, in all required Submissi-
 “ on, subject our selves, our Lives and Doctrine, to the Cogni-
 “ zance of the Judicatories of this Church, and shall equally op-
 “ pose Schism and Defection in any Capacity, that we shall be
 “ found capable of. And here by these Presents, we bind and ob-
 “ lige our selves faithfully, to live in Union, Communion and in-
 “ tire Subjection, and due Obedience in the Lord, to the Autho-
 “ rity

General Assembly at Edinburgh, 1690. 15

“ rity of this Church, in her respective Judicatories: As witness
“ our Hands at *Edinburgh*, the 22d Day of *October*, 1690.

Thomas Linings,
Alexander Sheilds,
William Boyd.

VI. *Act anent Ministers that observe not the publick Orders of the Church.*

Edinburgh, 28th of *October*, 1690. *Ante Meridiem.* Sess. 11.

THE Assembly recommends it to Presbyteries, to take Notice of all Ministers within their Bounds, whether the late Conforming Incumbents or others, who shall not observe Fasts and Thanksgivings, indicted by the Church: Or who shall be found guilty of any other irregular Carriage, in administrating the Sacraments in private, or celebrating Clandestine Marriages, without due Proclamation of Bans: and to censure them accordingly.

VII. *Act approving several Overtures.*

Edinburgh, 29th *October*, 1690. *Ante Meridiem.* Sess. 12.

THIS Day the Overtures following were read in Presence of the Assembly.

1. “ For retaining Soundness and Unity of Doctrine,
“ It is judged necessary, that all Probationers licensed to preach,
“ all Intrants into the Ministry, and all other Ministers and Elders
“ received into Communion with us, in Church-Government, be
“ obliged to subscribe their Approbation of the Confession of
“ Faith, approved by former General Assemblies of this Church,
“ and ratified in the second Session of the Current Parliament:
“ And

“ And that this be recommended to the Diligence of the several
 “ Presbyteries, and they appointed to record their Diligence there-
 “ anent in their respective Registers.

2. “ That it be recommended to Presbyteries, to take special
 “ notice, what Papists are in their Bounds, and that they take
 “ pains to reclaim them, and to advert how their Children are
 “ Educate : And if need be, to make Application to the Civil Au-
 “ thority concerning them.

3. “ That the Celebration of Marriage, without due Proclama-
 “ tion of Bans, according to Order, three several Sabbaths in the
 “ respective Parishes, be discharged : And that it be recommended
 “ to Presbyteries to censure the Contraveners.

4. “ That It be recommended to Kirk-Sessions and Presbyte-
 “ ries, carefully to put in Execution, the Acts of former General
 “ Assemblies, against Profanation of the Lord's Day, and parti-
 “ cularly by unnecessary Sailing and Travelling.

5. “ That Application be made to the Parliament, for altering
 “ all Mercats in Royal Burghs, and other places, on Saturdays and
 “ Mondays.

The General Assembly, after mature Deliberation, approves of
 these Overtures, and Recommends and Appoints accordingly : And
 ordains the same to be observed, and to have the Force and Strength
 of an Act and Ordinance of Assembly.

VIII. *Act approving the Associations of Presbyteries.*

Eadem Sessione.

THE General Assembly allows and approves of the Mini-
 sters of different Presbyteries, their associating in Presby-
 teries ; ay, and while the Vacancies of the saids Presby-
 teries be filled : And declares them to have the Authority and
 Power of Presbyteries Respectively. And that notwithstanding,
 that according to the old Platform, the saids Ministers do reside in
 the Bounds of different Presbyteries.

IX.

IX. *Act against Ministers removing out of this Church.*

Edinburgh, Octob. 31. 1690. *Ante Meridiem.* Sess. 15.

THE General Assembly does hereby appoint, that no Ministers, who have actual Standing and absolute Relations to any Charge in the Church of *Scotland*, shall remove out of the Kingdom, without the Consent of the Respective Judicatories of this Church.

X. *Act anent the Administration of the Sacraments.*

Eadem Sessione.

THE General Assembly considering, that the two Sacraments, that Christ hath appointed under the New Testament, *viz. Baptism, and the Lord's Supper*, are his Solemn Ordinances, and Seals of the Covenant of Grace, (which is held forth in the preaching of the Gospel); And that in the use of them, the Parties receiving them, are solemnly devoted and engaged to God, before Angels and Men; and are solemnly received, as Members of the Church, and do entertain Communion with her. And that by the Authority of this Church, in her former Assemblies, the private use of them hath been condemned: As also, that by allowing the private use of the same, in pretended Cases of Necessity; the superstitious Opinion is nourished, that they are necessary to Salvation, not only as commanded Duties, but as Means, without which Salvation cannot be attained. Therefore, the Assembly hereby discharges the Administration of the Lord's Supper to sick Persons in their Houses, and all other use of the same, except in publick Assemblies of the Church. And also do discharge the Administration of Baptism in private; that is, in any place, or at any time, when the Congregation is not orderly called together, to wait on the Dispensing of the Word. And

C

appoints

appoints that this be carefully observed, when and where-ever the Lord giveth his People Peace, Liberty and Opportunity for their publick Assemblies. And ordains this present Act to be publickly intimate in all the Churches.

XI. Act approving Overtures anent the Irish Bibles, &c.

Edinburgh, Novemb. 11. 1690. Post Meridiem. Sess. 24.

THIS day the Overtures following anent the *Irish Bibles, New-Testaments and Catechisms*, were read in presence of the Assembly.

1. " That a Letter of Thanks be written to those concerned, whether in this, or our Neighbour Nation, for their Care of, and liberal Charity towards the *Highlanders* of this Kingdom, in their so liberally contributing for the saids *Irish Bibles, &c.* And that Mr. *David Blair* be appointed to write the said Letter in the Name of this Assembly.

2. " The whole Money so charitably contributed, being expended; Therefore, and for making up of the same, and for defraying of the necessary Charges of Transporting the saids Bibles, &c. to *Scotland*; It is thought most needful, that there be an Advance of one thousand Pounds *Scots*, and that their Majesties Privy Council be Supplicat, for as much of some vacant Stipends of Parishes, where the King is Patron, as will make up the said Sum for the Ends foresaid.

3. " That it be recommended to the Kirk-Sessions, Heretors and others concerned in the *Highlands*, to see the Act of Parliament anent Erecting of Schools in every Parish, duly execute, and the *Fonds* established by Law, for the same, made Effectual.

4. " That it be recommended to the Agent for the Kirk, to receive the foresaid Sum, and to deburse the same at the sight of Mr. *John Law*, and Mr. *David Blair*, for the said Use: And also to receive the Books above-mentioned, being three thousand Bibles, one thousand *New Testaments*, and three thousand *Catechisms* from *London*.

5. " That

5. " That the several Synods, who have *Highland Parishes* in their Bounds, appoint one of their Number to receive their Proportion of the saids *Bibles, New-Testaments* and *Catechisms*: And that in order thereto, the Ministers and Elders having Interest in the *Highlands*, present in this Assembly, shall meet and appoint some to receive these *Bibles, &c.* and proportion the Number that each Parish shall have thereof.

6. " That it be Recommended to the Ministers, concerned in the *Highlands*, to dispatch the whole Paraphrase of the *Irish Psalms*, to the Press. And if the Principal Copy can be Recovered, to expedite the same; But that any other Copy they have, be Revised by the Synod of *Argyle*, and being approved by them, That the same be Printed.

The Assembly having considered these Overtures, they Approve thereof, and Recommend and Appoint accordingly.

XII. *Act anent a Solemn National Fast and Humiliation, with the Causes thereof.*

At Edinburgh, November 12. 1690. Post Meridiem. Sess. 25.

THE General Assembly, having taken into their most serious Consideration, the late great and general Defection of this Church and Kingdom; have thought fit to appoint a Day of Solemn Humiliation and Fasting, for Confession of Sins, and making Supplication to our Gracious GOD, to Forgive and Remove the Guilt thereof: In order whereunto, they have ordained the Confession of Sins, and Causes of Fasting following, to be duely Intimate and Published; recommending it most earnestly to all Persons, both Ministers and others, That every One of us may not only search and try our own Hearts and Ways, and stir up Our selves to seek the Lord; But also in our Stations, and as we have access, deal with one another, in all Love and Tenderneſs, to prepare for so great and necessary a Duty, that we may find mercy in God's sight, and he may be graciously Reconciled to our Land in the Lord Jesus, and take delight to dwell among us.

Although our gracious God hath of late, for his own Name sake, wrought great and wonderful things, for *Brittain* and *Ireland*, and for this Church and Nation in particular; yet the Inhabitants thereof have Cause to remember their own evil ways, and to loath themselves in their own sight for their Iniquities.

Alas! We and our Fathers, our Princes, or Pastors, and People of all Ranks have sinned, and have been under great Transgression to this day: For though our gracious God shewed early kindness to this Land, in sending the Gospel among us, and afterward in our Reformation from Popish Superstition and Idolatry; and I T had the Honour, beyond many Nations, of being after our first Reformation, Solemnly devoted unto God, both Prince and People; yet we have dealt treacherously with the Lord, and been unstedfast in his Covenant, and have not walked suitably to our Mercies received from Him, nor Obligations to Him. Through the Mercy of God this Church had attained to a great purity of Doctrine, Worship and Government, but this was not accompanied with suitable personal Reformation, neither was our Fruit answerable to the Pains taken on us by Word and Work; we had much Gospel-preaching, but too little Gospel-practice; too many went on in open Wickedness, and some had but a Form of Godliness, denying the Power thereof: many also who had the Grace of God in Truth, fell from their first Love, and fell under sad languishings and decays. And when for our Sins the Anger of the Lord had divided us, and we were brought under the feet of Strangers, and many of our Brethren killed, and others taken captive and sold as Slaves; yet we sinned still: and after we were freed from the Yoak of Strangers, instead of returning to the Lord, and being led to Repentance by his Goodness, the Land made open defection from the good Ways of the Lord. Many behaved as if they had been delivered to work Abomination, the flood-gates of Impiety were opened, and a deluge of Wickedness did overspread the Land. Who can without Grief and Shame, remember the shameful Debauchery and Drunkenness that then was? And this accompanied with Horrid and Hellish Cursing and Swearing, and followed with frequent Filthiness, Adulteries and other abominations; and the Reprover was hated, and he that departed from Iniquity made himself a Reproach or Prey. And when by these, and such like corrupt Practices, Mens Consciences were debauched, they proceeded to sacrifice the Interest of the.

the Lord Jesus Christ, and Privileges of his Church to the Lusts and Will of Men; The Supremacy was advanced in such a Way, and to such an Height, as never any Christian Church acknowledged; the Government of the Church was altered, and Prelacy (which hath been always grievous to this Nation) introduced, without the Churches consent, and contrary to the standing Acts of our National Assemblies, both which the present Parliament hath (blessed be God) lately found; and yet nevertheless, of the then standing Ministry of *Scotland*, many did suddenly and readily comply with that Alteration of the Government; some out of Pride and Covetousness, or Man-pleasing, some through infirmity or weakness, or fear of Man, and want of Courage and Zeal for God; many faithful Ministers were thereupon cast out, and many insufficient and scandalous Men thrust in on their Charges, and many Families ruined, because they would not own them as their Pastors.

And alas! It is undeniable, there hath been under the late Prelacy, as great decay of Piety, so that it was enough to make a Man be nicknam'd a Phanatick, if he did not run to the same excess of Riot with others.

And should it not be lamented, for it cannot be denied, that there hath been in some a dreadful Atheistical Boldness against God; some have disputed the Being of GOD, and his Providence, the Divine Authority of the Scriptures, the Life to come, and Immortality of the Soul, yea and scoffed at these things.

There hath been also an horrid Prophanation of the Holy and dreadful Name of GOD, by cursing and swearing: Ah! there hath been so much Swearing and Forswearing amongst us, that no Nation under Heaven hath been more guilty in this than we; some by Swearing rashly or ignorantly, some falsely by breaking their Oaths, and imposing and taking ungodly unlawful Oaths and Bonds, whereby the Consciences of many have been polluted and seared, and many ruined and oppressed for refusing and not taking them.

There hath also been a great neglect of the Worship of God, too much in publick, but especially in Families and in secret.

The wonted care of Religious sanctifying the Lord's Day is gone, and in many places the Sabbath hath been, and is shamefully prophaned..

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The Land also hath been full of bloody Crimes, and Cities full of Violence, and much innocent Blood shed, so that Blood touched Blood; yea, *Sodom's* Sins have abounded amongst us, Pride, fulness of Bread, Idleness, Vanities of Apparel, and shameful Sensuality filled the Land.

And alas! how great hath been the Cry of Oppression and Unrighteousness? Iniquity hath been established by a Law, there hath been a great perverting of Justice, by making and executing unrighteous Statutes and Acts, and sad persecutions of many for their Conscience towards God.

It is also matter of Lamentation, that under this great Defection there hath been too general a fainting, not only amongst Professors of the Gospel, but also amongst Ministers; yea, even amongst such, who in the main things did endeavour to maintain their Integrity, in not giving seasonable and necessary Testimony against the Defections and Evils of the Time, and keeping a due distance from them: and some on the other Hand managed their Zeal with too little Discretion and Meekness.

It is also matter of Humiliation, that when Differences fell out amongst those who did own Truth, and bear witness against the Course of Defection, they were not managed with due Charity and Love, but with too much Heat and Bitterness, injurious Reflections used against pious and worthy Men on all Hands, and scandalous Divisions occasioned, and the Success of the Gospel greatly obstructed thereby, and some dangerous Principles drunk in: And after all this, there were shameful advances towards Popery, the Abomination of the Mass was set up in many places, and Popish Schools erected, and severals fell to Idolatry.

And though the Lord hath put a stop to the Course of Defection, and of his great Mercy given us some reviving from our Bondage; yet we have sad Cause to regrave and bemoan, that few have a due sense of our Mercy, or walk answerable thereto; few are turned to the Lord in truth, but the Wicked go on to do wickedly; And there is found amongst us to this Day, shameful Ingratitude for our Mercies, horrid Impenitency under our Sins, yea, even amongst those, who stand most up for the Defence of the Truth: And amongst many in our Armies, there is woful Prophaneness and Debauchery. And though we profess to acknowledg there can be no Pardon of Sins, no Peace and Reconciliation with God, but by the Blood of Jesus Christ; yet few know Him, or see the
Necessity

Necessity and Excellency of the Knowledge of our Lord Jesus Christ; few see their need of Him, or esteem, desire, or receive Him as he is offered in the Gospel; few are acquainted with Faith in Jesus Christ, and living by Faith on Him, as made of the Father unto us, Wisdom, Righteousness, Sanctification and Redemption; and few walk as becometh the Gospel, and imitate our Holy Lord in Humility, Meekness, Self-denial, Heavenly-mindedness, Zeal for GOD, and Charity towards Men: But as there is even until now, a great contempt of the Gospel, a great Barrenness under it; so a deep Security under our Sin and Danger, a great want of Piety toward God, and Love towards Men, with a woful Selfishness, every one seeking their own things, few the things of Christ, or the publick Good, or one another's Welfare: And finally, the most part more ready to Censure the Sins of others, than to Repent of their own.

Our Iniquities are increased over our Heads, and our Trespasses are grown up unto the Heavens; they are many in Number, and heinous in their Nature, and grievously aggravated, as having been contrary to great Light and Love, under signal Mercies and Judgments, after Confession and Supplication, and notwithstanding of our Profession, Promises, and solemn Vowing and Covenanting with God to the contrary.

Have we not then sad cause of deep Sorrow and Humiliation? And may we not fear, if we do not repent, and turn from the Evil of our Ways, and return to the Lord with all our Hearts, that He return to do us Evil, after He hath done us Good, and be angry with us till He hath consumed us?

Let us therefore humble our selves by Fasting and Praying; let us search out our Sins, and consider our Ways, and confess these, and other our Sins, with Sorrow and Detestation: Let us turn unto the Lord with Fasting and Weeping, and with Mourning: Let us firmly Resolve, and sincerely Engage to amend our Ways and Doings, and return unto the Lord our God with all our Heart, and earnestly pray, that for the Blood of the Lamb of God, our Sins may be forgiven, and our Back-slidings healed, and we may yet become a Righteous Nation, keeping the Truth, that Religion and Righteousness may flourish, and Love and Charity abound, and all the Lord's People may be of one Mind in the Lord; and in order to all these, that the Word of the Lord may have free Course, and be glorified, and that the Preaching of the Word,
and

and dispensing of the Sacraments, may be accompanied with the wonted Presence, Power and Blessing of the Spirit of the Lord: That the Lord would preserve and bless our Gracious King and Queen, *William and Mary*, and establish their Throne by Righteousness and Religion, and grant to these Nations, Peace and Truth together: And for that End, bless and prosper his Majesties Counsels, and Forces by Sea and Land, and those of the Princes and States his Allies, for God and his Truth: That Inferior Rulers may rule in the Fear of God, and Judges be clothed with Righteousness, and that many faithful Labourers may be sent out into the Lord's Vineyard; and they who are sent, may find Mercy to be Faithful, and be blest with Success: That Families may be as little Churches of Christ; and that the Lord would pour out his Spirit on all Ranks of People, that they may be Holy in all manner of Conversation, and God may delight to dwell amongst us, and to do us good.

And while we pray for our selves, let us not forget our Brethren in Foreign Churches, with whom, alas, we had too little Sympathy: Nay, let us pray, that all the Ends of the Earth may see the Salvation of God; and that he would bring his ancient People of the Jews to the Acknowledgment of Jesus Christ; and that he would hasten the Ruin of Romish *Babylon*, and advance the Reformation in Christendom, and preserve and bless the Reformed Churches: That he would pity his oppressed People, the *French Protestants*, and gather them out of all places, whither they have been scattered in the cloudy and dark Day; And that He would be the Defence, Strength and Salvation of any His People, who are in War or Danger by Infidel or Popish Adversaries, in *Europe* or *America*: And in particular, that the Lord would be Gracious to *Ireland*; and sanctify to His People there, both their Distress and Deliverance, and perfect what concerneth them; that He would Convert the Natives there to the Truth, Reduce that Land to Peace; And appoint Salvation for Walls and Bulwarks to *Britain*.

For all these Causes and Reasons, the General Assembly hath appointed the second *Thursday* of *January* next, to be observed in all the Congregations of this Church and Nation, as a Day of solemn Fasting, and Humiliation, and Prayer; beseeching and obtesting all, both Pastors and People of all Ranks, to be sincere and serious in Humiliation and Supplication, and universal Reformation, as they would

would wish to find Mercy of the Lord, and have deserved Wrath averted, and would obtain the Blessing of the Lord upon themselves and Posterity after them : And that the Lord may delight in us, and our Land may be as married to him. And ordains all Ministers, either in Kirks or Meeting-houses, to read this present Act publickly from the Pulpit a Sabbath or two before the said Day of Humiliation ; and that the several Presbyteries take care, that it be carefully observed in their respective Bounds. And where, in regard of Vacancies, the Day hereby appointed, cannot be observed ; the Assembly appoints the said Humiliation to be kept some other Day with the first convenient Opportunity. And appoints the Commission of Visitation to apply to the Council, for their civil Sanction to the Observation thereof.

XIII. *Act anent Sentences past against Ministers, from the Year 1650, &c.*

Eadem Sessione.

THE General Assembly does hereby declare all Sentences, past against any Ministers *hinc inde*, by any Church-Judicatory, upon the account of the late Differences among Presbyterians, from the Year 1650, till the Re-introduction of Prelacy, to be of themselves Void and Null to all Effects and Intents. And siclike the General Assembly hereby recommends to the respective Presbyteries, to take care, that such of these Ministers, as are not otherways disposed of by the Church, return to the exercise of their Ministry, in their respective Congregations. And also hereby recommends to the Civil Magistrate, that the saids Ministers may have the Legal Maintenances and Stipends whete they served.

XIV. *The Assemblies Letter to his Majesty.*

Edinburgh, Novemb. 13, 1690. *Post Meridiem.* Sess. 26.

May it please Your Majesty,

THe Happines we have had by Your Majesties influence, as an Instrument in the Hand of God towards us for good, and the Countenance You have given us in holding this National Assembly of the Church of *Scotland*, doth encourage us to make Application again to Your Majesty; That as in our Answer to Your Gracious Letter direct to us in the Entrance of this Assembly, we Engaged to Your Majesty that in all Things that should come before us, we would carry with that Calmness and Moderation which becometh the Ministers of the Gospel of Peace, and which Your Majesty did so effectually recommend to us; So now in the Close of this our Assembly, we presume to acquaint Your Majesty, That through the good Hand of God upon us, we have in a great measure performed accordingly: Having applied our selves, mostly and especially, to what concerned this whole Church, and endeavoured by all means Ecclesiastical; and proper for us, to promote the Good thereof, together with the Quiet of the Kingdom, and Your Majesties Satisfaction and Contentment. And God hath been pleased to bless our Endeavours, in our receiving to the Unity and Order of this Church, some who had withdrawn, and now have joined with us, and promised Subjection: And in providing for the Propagation of Religion, and the Knowledg of God, in the most barbarous places of the *Highlands*, which may be the surest way of reducing those People also unto Your Majesties Obedience: And especially in regulating the Ministers of this Church, after so great Revolutions and Alterations: For we have, according to the use and practice of this Church, ever since the first Reformation from Popery, appointed Visitations both for the Southern and Northern parts of this Kingdom, consisting of the Gravest and most Experienced Ministers and Elders: To whom we have given Instructions about the late Conformists, that none of them shall be removed from their Places, but such as are either Insufficient, or

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Scandalous, or Erroneous, or supinely Negligent: And that these of them be admitted to a Ministerial Communion with us, who upon due Trial, and in a competent Time for that Trial, shall be found to be Orthodox in Doctrine, of Competent Abilities, of a Godly, Peaceable, and Loyal Conversation, and who shall be judged Faithful to God and to the Government: And who shall likewise promise to Own, Submit unto, and Concur with it. We have also taken care, that all Persons who shall be found to have received Wrong, in any Inferior Judicatory of this Church, shall be duly redressed. Other Things which are not of so Universal a Concern, we have delayed till the next General Assembly. This Account, Great SIR, we look upon our selves as obliged to give unto Your Majesty, for that great Goodness You have been pleased to express, in giving such Countenance to this Assembly, and in appointing such a Commissioner to represent Your Royal Person, who hath been in all his Conduct in this Affair most acceptable unto us. That God may Bless Your Majesty, and our most Gracious Queen, with all Blessings which concern both this Life and the Life to come, is the earnest Prayer of,

May it please Your Majesty,

Your Majesties most Faithful,

Most Humble, and most Obedient

Subjects and Servants.

Subscribed in the Name, and at the Appointment of the
General Assembly, by

HU. KENNEDIE, Moderator.

XV. Instructions to the Commission for Visitations on the South and North side of Tay.

Eadem Sessione.

THE following Instructions to the Commission for Visitations on this side of Tay, were read in Presence of the Assembly.

“ 1. That there be appointed by the Assembly, a Delegate number of the most Experienced Ministers and Elders. This number to be Forty Ministers, and Twenty Ruling Elders, fifteen of them to a *Quorum*, ten of these being always Ministers: And that they at their first Session, choose their Moderator and Clerk: And for the Sub-Committee betwixt the Quarterly Meetings, nine to be the *Quorum*, six of these being always Ministers.

“ 2. That the work of this Commission for Visitations, be to take to their Cognizance all References and Appeals, and other Things, which being stated before this Assembly, shall by them be specially referred to the said Commission to determine the same.

“ 3. That the Commission give their Opinion to all Presbyteries and Synods, who shall apply to them for the same, in difficult Cases: And though Presbyteries shall not apply, yet if the Commission shall be informed of any precipitant, or unwarrantable procedure of Presbyteries, in Processes, which may prove of ill Consequence to the Church, the Commission shall interpose their Advice to such Presbyteries, to sist such procedure, till either the Synod, or next General Assembly take Cognizance of it; if the said Commission shall not find a present fit Expedient, to direct them, for bringing the matter sooner to a Right Conclusion.

“ 4. That in discussing References, Appeals and Bills, they take care to purge out all, who upon due Trial, shall be found to be Insufficient, supinely Negligent, Scandalous or Errorneous.

“ 8. That

- “ 5. That this Commission shall have Power of visiting any Ministers within the Bounds of any Presbyteries, on this side of the Water of Tay, as they shall find need: And that this Power reach Presbyterians as well as others.
- “ 6. That they shall be careful that none shall be admitted by them to Ministerial Communion, or to a share of the Government, but such as upon due Tryal (for which the Commission is to take a competent time) shall be found to be Orthodox in their Doctrine, of competent Abilities, having a Pious, Godly, Loyal and Peaceable Conversation, as becometh a Minister of the Gospel, of an edifying Gift, and whom the Commission shall have ground to believe will be True and Faithful to God and the Government, and diligent in their Ministerial Duties. And that all who shall be admitted to the Ministry, or shall be received to a share in the Government, shall be obliged to Own and Subscribe the *Confession of Faith*, and profess their submission to, and willingness to join and concur with the Presbyterian Church-Government.
- “ 7. That they be very cautious of receiving Informations against the late Conformists, and that they proceed in the matter of Censure very deliberately, so as none may have just cause to complain of their Rigidity: Yet so as to omit no means of Information. And that they shall not proceed to Censure, but upon relevant Libels and sufficient Probation.
- “ 8. That this Commission do not take on them to meddle with any thing, not expressed in their Commission: And that it be declared, that this Commission is only given, *ad hunc effectum, & pro presenti Ecclesie statu.*
- “ 9. That this Commission be in all their actings, accountable to, and censurable by the next ensuing General Assembly.
- “ 10. That this Commission continue till the first of November next; and in case the General Assembly intervene, then this Commission is to terminate at the meeting of this said Assembly.

The General Assembly approves these Instructions, for the said Commission for Visitations on the South side of Tay: And ordains the same also to serve for the Visitors that are to be appointed for the North.

XVI. Commission for Visitations on the South Side of Tay.

Eadem Sessione.

THE General Assembly considering, that there are many important and weighry Affairs, Proceffes, Appeals and References, tabled before this Assembly, which the Assembly could not overtake, for want of time to consider them maturely; does therefore nominate and authorize a Commission of Ministers and Elders, for Visitation of the whole Presbyteries, on the South-side of Tay, viz. Mr. Hugh Kennedy, Mr. John Veatch, Mr. John Law, Mr. Gabriel Semple, Mr. Gilbert Rule, Mr. James Kirtoun, Mr. William Areskyne, Mr. William Weir, Mr. William Crichtoun, Mr. John Anderson of Perth, Mr. Alexander Pitcairn, Mr. Richard Howison, Mr. George Campbel, Mr. John Lawrie, Mr. Archibald Hamilton, Mr. Patrick Peacock, Mr. John Spalding, Mr. Michael Bruce, Mr. Gabriel Cuninghame, Mr. Patrick Warner, Mr. Alexander Forbes, Mr. John Hutcheson, Mr. William Ecoles, Mr. James Veatch, Mr. Patrick Sympson, Mr. Matthew Crawford, Mr. William Legat, Mr. Neil Gillies, Mr. Thomas Forrester, Mr. Andrew Morton, Mr. Robert Dunsanson, Mr. John Bannatyne, Mr. William Ker, Mr. William Vilant, Mr. Robert Rule, Mr. James Frazer, Mr. George Meldrum at Kilwinning, Mr. David Blair, Mr. Samuel Nairn, Mr. Edward Jamison, Mr. James Rymer, Ministers: And the Earl of Crawford, the Earl of Sutherland, the Viscount of Arbuthnot, the Lord Halcraig, the Lord Abernuchil, the Laird of Ormiston, Sir John Hall Provost of Edinburgh, Sir John Riddel, the Laird of Greenknows, Archibald Muir late Bailiff of Edinburgh, James Maclurg Dean of Gild, George Stirling Deacon Conventer, the Laird of Naughtoun, the Laird of Meggans, the Laird of Leuquhat, Sir Thomas Stewart, the Laird of Glanderstown, the Laird of Lamingtoun, Provost Muir of Air, and the Laird of Grange Hamilton, Ruling Elders: To meet for their first Diet at Edinburgh the fourteenth Day of November Instant, fifteen of them being a *Quorum*, whereof ten are to be always Ministers: And of their Subcommittee in the Interval of their Quarterly Meetings, nine to be a *Quorum*, six of these being always Ministers, who only are to ripen

pen and prepare Matters for the Quarterly Meetings. And their next Quarterly Meeting to be at *Edinburgh* the third Wednesday of *January* thereafter. And their next Quarterly Meeting to be on the third Wednesday of *April*. And if afterwards the said Commission shall think fit to appoint other Quarterly Meetings, they may do as they see expedient. With full Power to them and their Sub-Commission fore said, to give Warrant for citing Parties upon fifteen free Days. And the said Commission being only appointed, *ad hunc effectum, & pro presenti Ecclesie statu*; therefore the Assembly recommends particularly to the said Commission, to take Cognizance of, and finally determine in the Particulars following, specially committed and referred to them, by this Assembly, *viz.* the purging and planting of the City and Presbytery of *Edinburgh*: The Transportation of Mr. *Robert Wyll* to *Hamilton*: the Process of the Heretors and People of *Peebles*: the Processes of Mr. *Thomas Wood* at *Dumbar*, of Mr. *Robert Spotswood* at *Abbotsrule*, Mr. *John Bowes* at *Abbotshall*, Mr. *Patrick Lyon* at *Kinghorn*, Mr. *Symon Cowpar* at *Dumfermling*, Mr. *William Crawford* at *Lady-Kirk*, Mr. *James Orr* at *Huttoun*, Mr. *Adam Peacock* at *Morbattle*, Mr. *Daniel Urquhart* at *Clackmannan*, Mr. *George Monro* at *Dollar*, Mr. *George Shaw* at *Loggie*, Mr. *Alexander Ireland* at *Fossoway* and *Tilliboal*, Mr. *Robert Sharp* at *Muckart*, Mr. *James Grahame* at *Dumfermling*, Mr. *George Gray* at *Beath*, Mr. *John Monro* at *Stirling*, and Mr. *John Skinner* at *Bathkenner*: The Petition of the Magistrates of *Perth*, and Reference anent Mr. *John Anderson* there: the Processes of Mr. *William Alison* at *Kilbocho*, and Mr. *James Cowpar* at *Humbie*: some References of the Synod of *Merse* and *Teviotdail* to the Assembly, *viz.* One anent Doctor *Canaries*, and another anent Mr. *Kirkcoun* and Mr. *Jamison*'s returning to their Charges, or else to dimit: And a third anent Mr. *William Crawford* deposed, to procure him some Livelihood, because of his Age and Infirmary, and some others given in to the Clerk therewith from the said Synod: The Affair anent Mr. *Duncan Campbell* and the Parishes of *Dinnoon* and *Kilmunn*: The Process of Mr. *Robert Glasford* at *Auchterderren*: The Reference from the Presbytery of *Stirling*, for Advice anent Mr. *Patrick Cowpar*: The Petitions of Mr. *William Hamiltoun* and Mr. *Hugh Nisbet*: The Petition of Mr. *Alexander Strang*, anent his Clerk's Fees. This Commission is also to correspond with the State, anent Fasts and Thanksgivings, and their Causes, if the Occasions thereof fall out during the time of their sitting; Also to take the Monitory Paper to Consideration, and.

and see what Use is to be made of it: To consider what Acts of Assembly are fit to be printed together, and order the same. To consider the Form of Process, being first revised by the Lord *Abercrombie* and the Lord *Halcraft*. And to apply to the Privy Council for their Civil Sanction to the Observation of the Fast. And this Commission is to walk in all things according to the particular Instructions given unto them by this Assembly; and in all their Actings they shall be countable to, and censurable by the next General Assembly. And this Commission to continue till the first of *November* next, or the Diet that shall be appointed for the next General Assembly.

XVII. Commission for Visitations on the North-side of Tay.

Eadem Sessione.

THE General Assembly taking to their Consideration the Necessity of purging and planting of the Churches on the North-side of *Tay*, do by their Ecclesiastical Authority, nominate, appoint and authorize their Reverend Brethren, Mr. *Hugh Kennedy*, Mr. *John Law*, Mr. *William Crichton*, Mr. *Edward Jamison*, Mr. *Robert Rule*, Mr. *James Rymer*, Mr. *James Frazer*, Mr. *Alexander Forbes*, Mr. *John Anderson* at *Perth*, Mr. *George Meldrum* at *Kilwinning*, Mr. *Thomas Ramsay*, Mr. *Andrew Bowie*, Mr. *Robert Young*, Mr. *William Legat*, and Mr. *William Mackie*, Ministers: And the Lord Viscount of *Arbuthnot*, the Laird of *Meggins*, the Laird of *Naughtoun*, the Laird of *Leuchart*, and the Laird of *Greenknows*, Ruling Elders: To join with the Ministers and Elders in the North afore-mentioned, viz. Mr. *John Stewart*, Mr. *James Urquhart*, Mr. *Alexander Dunbar*, Mr. *Alexander Frazer*, Mr. *Thomas Hogg*, Mr. *Hugh Henryson*, Mr. *William Mackay*, Mr. *Walter Dinnoon*, Mr. *George Meldrum* of *Clack*, Mr. *Arthur Mitchell*, Mr. *William Ramsay*, Mr. *Francis Melvin*, and Mr. *John Macculloch*, Ministers: together with the Earl of *Sutherland*, the Laird of *Brodie*, the Laird of *Grant*, the Laird of *Grange Dunbar*, the Laird of *Eight*, the Laird of *Calloden*, the Laird of *Dalsfoly*,

for the end aforesaid : and refers the Instructions to be given them, and what other things concern their Journey, to the Commission for Visitations on the South-side of Tay appointed by this Assembly.

This Assembly being dissolved, and the next General Assembly appointed to be held at *Edinburgh* the first Day of *November* next to come; the Members were dismissed with Prayer, singing of the 133d Psalm, and pronouncing of the Blessing.

Collected, Visited, and Extracted from the Records of the said Assembly, by me

JOHN SPALDING, Cls. Syn. National.

FINIS.

I N D E X

*Of the Unprinted A C T S, &c. of the
General Assembly, 1690.*

Election of Mr. *Hugh Kennedy* to be Moderator, *Sess. 1.*
Continuation of Mr. *John Spalding*, Clerk to the late General Meeting, to be Clerk to this Assembly for the time. *Ibid.*

Committee for Revising the Commissions of the Members of this Assembly. *Ibid.*

Committee for Overtures, References and Appeals. *Sess. 2.*

Committee for Synod-Books, and for Bills. *Ibid.*

Committee for supplying the Kirks of *Edinburgh*, during this Assembly. *Ibid.*

Reference anent the Purging and Planting of the City and Presbytery of *Edinburgh*, to the Commission to be appointed for Visitations. *Sess. 5.*

Declaration by the Moderator, that this Assembly would Depose no Incumbents, simply for their Judgment, anent the Government of the Church, nor urge Re-ordination upon them. *Sess. 6.*

The Opinion of the Assembly, declining to send any Ministers to *Northumberland*, upon a Petition of some in that Country, in respect those People do not belong to this Church. *Sess. 8.*

Act discharging Mr. *Andrew Slirry* the exercise of the Ministry at *Falkirk*, and appointing the Presbytery of *Linlithgow* to declare the said Kirk Vacant: As also discharging him the Exercise of the Ministry, within the Bounds of that Presbytery, without the said Presbytery's Allowance. *Sess. 9.*

Act anent the Call given to Mr. *Robert Anderson* by the Parish of *Lenquhars*. *Ibid.*

Act declaring Mr. *Arthur Mitchell* rightful Minister at *Turreff*. *Sess. 10.*

Act Transporting Mr. *George Campbell*, to the Profession of Divinity in the Colledg of *Edinburgh*, and to the Ministry in that City. *Sess. 11.*

Act appointing some Ministers to repair to *Dundee*. *Sess. 12.*

Act transporting Mr. *Gabriel Semple* to *Edinburgh*. *Ibid.*

Act anent Letters to several Ministers and Preachers now Abroad, belonging to this Church, for their returning Home. *Sess. 13.*

Act reviving the Overtures of the Assembly, 1649. *Sess. 2.* Anent the ordering of the Assembly-House. *Ibid.*

Act against Mr. *John Mackenzie*, decaring the Kirk of *Kirklistoun* Vacant, with a Recommendation to the Presbytery of *Linlithgow* to see the same planted. *Ibid.*

Overtures anent planting of the North. *Sess. 14.*

Act appointing some Ministers to repair to *Angus*, with a Recommendation to the Privy-Council thereanent. *Ibid.*

Continuation of Mr. *John Spalding* to be Clerk of this Assembly till farther consideration. *Sess. 15.*

Act against Mr. *John Park*, late Incumbent at *Carriden*, finding that he had fallen from his Appeal, from the Presbytery of *Linlithgow*, by his non-compearance. *Ibid.*

Election.

Election of *John Blair* to be Agent for this Church. Sess. 15.

Remit Mr. *Alexander Heriot* at *Dalkeith* to the Synod of *Louhian*. Sess. 17.

Act Ratifying the Sentence of Deposition, past by the Presbytery of *Stirling*, against Mr. *James Forsyth* Elder, late Incumbent at *St. Ninians*, for celebrating an Incestuous Marriage. Sess. 18.

Act in Favours of Mr. *James Couper* Incumbent at *Humbie*. *Ibid.*

Recommendation to the Commission of Parliament for Plantation of Kirks, &c. in Favours of the Synod of *Argyle*. *Ibid.*

Reference to the Commission to be appointed for Visitations on the South side of *Tay*, in Favours of the Town of *Perth*, with an Approbation of the Presbyteries procedure, in constituting a Kirk-Session there. *Ibid.*

Recommendation to the Commission of Parliament for Plantation of Kirks, &c. in Favours of the Town of *Dumfries*. *Ibid.*

Election of *George Mosman* to be Printer to the Assembly. Sess. 21.

Recommendation to his Majesty, the Parliament, and Commission for Plantation of Kirks, &c. in Favours of the Laird and Lady *Hoptoun*, for erecting the Lead-Mines in their Parish. *Ibid.*

Recommendation to the Presbytery of *Dumbarrow*, and Synod of *Glasgow*, in Favours of Mr. *Thomas Mitchell*. *Ibid.*

Recommendation to the Commission for plantation of Kirks, &c. for Re-erecting the Kirk and Parish of *New-Cumnock*. *Ibid.*

Reference in Favours of the Burgh and Parish of *Stranraer*, and the Parishes of *Anwath* and *Borg*, to the several Presbyteries, for applying to the Meetings in *Ireland*, to louse the Irish Ministers now serving in these Parishes, to the end they may continue their settled Ministers. Sess. 22.

Reference to the Presbytery of *Hamiltoun* and *Lanerk*, in Favours of Mr. *Samuel Moir*. *Ibid.*

Recommendation to the Commission for Plantation of Kirks, &c. for re-erecting the Kirk of *Roqertown*. *Ibid.*

Act impowring the Ministers and Elders in the North, who are to join with the Visitation for that Country, to take Informations, and to cause cite Parties and Witnesses against the first Diet of of the said Visitation. *Sess. 24.*

Remit Mr. *Forsyth* Younger to the Presbytery of *Stirling*.
Ibid.

The Opinion of the Assembly, declining to meddle in the Petition of the Lord and Lady *Crichtoun*, as being a Matter Civil, and so not competent to the Assembly. *Ibid.*

Reference in Favours of the Parish of *Glenluce* to the Presbytery of the Bounds, to apply for lousing some Irish Ministers, as in the Case of the Burgh of *Stranraer*, &c. *Ibid.*

The Opinion of the Assembly declining to meddle in a Petition of the Heritors of *Collington*, as being a matter Civil and Incompetent to them. *Sess. 25.*

Recommendation in Favours of *George Mosman* anent some Books. *Ibid.*

Act appointing Mr. *Gilbert Rule*, to write an Answer to some Pamphlets. *Ibid.*

Act for supplying the Charges of Ministers appointed for Visitations in the North. *Ibid.*

Act appointing some Ministers to repair to the Bounds of the Presbyteries of *Lochmaban*, *Middlebee*, &c. *Ibid.*

Act declaring the Sentence of Deposition and Excommunication past by the late pretended Bishop of *Dunblane*, against Mr. *William Spence*, to be Void and Null. *Ibid.*

Letter from the Assembly to the Earl of *Melville*, Lord Secretary of State for *Scotland*. *Sess. 26.*

Act

Act appointing some Ministers and Probationers to repair to the North. *Ibid.*

Act appointing some Ministers to the like Effect with the former. *Ibid.*

Committee for Revising the Acts of Assembly. *Ibid.*

Recommendation to the Privy Council, for some Charity to Mr. *William Cameron* one of the late Conformists. *Ibid.*

Recommendation to the Presbytery of *Edinburgh*, and the Synod of *Louthian* and *Fiffe*, in Favours of *Mary Areskyne*. *Ibid.*

Act appointing the Synod-Books to be sent in to the next General Assembly. *Ibid.*

F I N I S.